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THE
WAY

To Bring the

WORLD to Rights:

O R,

Honesty the best Policy

A T A L L

Times, and in all Places.

They could say nothing against it, Acts 4. 14.

L O N D O N:

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Honourable Policy



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Printed by J. W. Smith, at the Press of the

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A Swarm of Pamphlets is as much a Sign of a Crisis in the State, as a Flight of Swallows over a Grass-plat, of a Shower. And what's the Business of them both, but to catch Flies? Uneasiness is as often the Mother as the Child of Curiosity. When our Circumstances sit ill upon us, we fly to Novelties in quest of a Remedy, or an Amusement. And When this is once known to be the Patient's Case, a thousand officious Empiricks are ready to make Money of him; and he's pester'd with more Prescriptions than a Man in an Ague. There's a Set of People, one may call them the *Water-men*, or, if you

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will,

will, the *Kidnappers*, of the Press, that make a Livelihood of Watching the Motions and Postures of the Publick, and catch them as fast as they come, to Clap them aboard. Of these some are Journeymen to great Patrons, tho' they would be thought to have none; and others set themselves at work, but would have it believ'd they're Employ'd. Now these Pen-Militia, as they draw out into Parties, explain the State and Habit of a Body Politick, and the Strength of Contending Humours and Qualities in it: They divide into so many *Criteria*, and almost every new Pamphlet raises two new Denominations, between those that like it, and those that don't; and as fast as these Distinctions incorporate into Classes, they draw off their respective Numbers, till at last the whole Community comes to look as if 'twere Canton'd out; and if any indifferent Men stay behind, and are left, in the Centre, they are, or are thought to be, as much a Party as any of them, under that very Notion, and in spight of their Teeth. As * *Solon's* Law set a Brand of Infamy on those that did

* *Plutarch in his Book*
De his qui serò a
Numine puniuntur.

did not declare for one Side or t'other, in all Tumults and Civil Commotions whatsoever.

But because an Inveſtive againſt Pamphlets, in a Diſcourſe that does not exceed the Length of one, may ſeem to proceed more from Envy, or Self-Intereſt, than a real Diſlike of them; I muſt call upon the Reader to reflect impartially and ſincerely upon the Style and Manner in which the Modern ones are generally writ, and the Ends and Purpoſes they are deſign'd to ſerve. Politics and Party are the fundamental Ingredients of them; and how oppoſite ſoever in ſome of their Qualities, they are all cover'd with a Golden Shell of Pretended Zeal and Concern for Publick Good, and wrapt up in a Vehicle of counterfeit Moderation; a Cheat now Common to all the Rivals in this Craft. You have ſpecious Titles and Prefaces in the Front; to which, perhaps, the Books themſelves are a flat Contradiction. There are ſome general Recommendatory Topicks they all aſſume alike, as Thoſe of Publick Good, Liberty and Property, &c. and ſome ſpecial Heads upon which they ſtand divided

and opposite to one another. They are many of them Perspectives of Crafty and Intriguing Men, to represent things to the People in the View that best serves their own Designs; and the Moral Maxims in them are shap'd and attir'd according to the Politick Schemes and Prospects the several Authors or Patrons carry in their Heads. They are Good forsooth! according as they are Accommodated, and not Apply'd according as they are Good. In short; if there were fewer Words, and more Substance and Sincerity in most of 'em, 'twould be much more for the Writer's Reputation, and the Reader's Benefit. Such Papers, at best, are but Plaisters upon a Wound that wants deep Searching; and those that are concern'd in them, take little or no Care of Foundations, how large soever they design their Superstructure.

It may be therefore no unseasonable Piece of Service to admonish our Pamphleteers of the Perniciousness and Defectiveness of their Measures, and to lay down those Rules and Observations, by which they must govern themselves, if they will write to any other Purpose than

than that of serving their own and a Party's Ends. And first let me desire them, and their Readers, not to run into *Moderation*, while they avoid Partiality. The first thing we are to take care of, is, to find out the right Cause; and when we have got it, the next is, boldly to own it, and vigorously to defend it. The Rules of Circumspection, and the Common Maxims of Prudence, apply'd here, are only Suggestions of Cowardice, and Excuses for Desertion. And further; Our Activity and Concern for a good Cause must not be limited to Speculation and Argument. Our Passions, no doubt, were given us to be exercis'd in Vindication of Truth, as well as our Reason. And tho' we may mistake, or exceed in the Manner of exerting them upon these Occasions, yet we cannot, properly, in the Degree. Thus we cannot be too heartily angry, and highly incens'd at Prevarication and Dishonesty; altho' we may express that Anger in a very improper Manner, as in outrageous Acts or Language, &c. Such Misbehaviour may be call'd the Scum of the Passions, which however foul and peccant, it does not follow that

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they

they boil too fast underneath. But alas! we live in Times when Men, prompt'd by their Mistakes about Safety and Interest, have form'd Parties in Themselves, and learnt to arm their own Passions (which tho' contrary, affect Harmony) against one another. Thus Fear sets up Moderation in Opposition to a just and generous Resentment, and the Warmth of a Christian Bravery; and Self-Love extinguishes almost all Zeal for Publick Good, under the Notion of Prudence. There are Multitudes in the World that think they have done a great Thing, if they have Spoke, nay if they have Thought, for a Cause, which they want the Courage to Act or Suffer for. And what is this now, instead of Moderating or Bridling a Passion, but to let one Passion eat up another? He that shelters himself under the Pretext of Prudence, and I know not what, for doing but Half his Duty, might, with a much better Grace, make the same Plea for doing none of it, because he only does enough to shew he's convinc'd he ought to do more: Especially if he makes much Noise and Boast of his not being quite so Wicked as some other Men.

Men. And that is often the Misfortune of that sort of Men. The less they have in them of Ingenuity and Vertue, the prouder they are of that little they have, and the more industrious to set it off to Advantage. These are the Men that, like Dice, fall plum, whichever way you throw them, and shew Six atop, with scarce Ams ace of Honesty at bottom. They will by no means allow Moderation should be extended to any Species or Degree of Obliquity beyond their own; but think it always due to their Lengths, which often, under the Apology of Prudence, Necessity of Affairs, &c. exceed the Flagitiousness of other Mens Principles and Practices, to whom they deny the Favour of it. But the Man of true Honour and Conscience is a Stranger to the modish Art of Picking and Chusing Duty. He takes his Directions right; and when he has done so, he neither stops by the way, nor omits any part of the Errand he is sent upon by Providence. As soon as he sees his Duty, he does All of it, and pursues it eagerly and passionately. And if we all did so, instead of putting false Colours upon things, and straining Points

Points of Duty under popular Pretences: This would go a great way towards Bringing the World to Rights.

The Consequence of too much Caution and Fear is *Self-Inconsistency*; which is a most wretched Reproach upon every Man the Imputation reaches to; but especially upon Writers, and most of all upon Preachers. And when it becomes Epidemick, 'tis hard to say whether it exposes a Nation more to the Anger of God, or the Contempt of Men. Indeed the singular Disreputation of it is a Judgment that, by the Course of things, goes along with it. Providence has made Disappointment Natural to it. An inordinate Love of the World, and the Hope of keeping clear of Affliction, or Inconveniencce, seduce Men into Inconsistencies; and those very Inconsistencies shut them out from the Advantages they expected to obtain by them, and plung'd them in the Evils they hoped to escape. This Event is most visible in National Instances. When a People conspire to practise preposterously in Points of Duty, they become a Laughing-Stock to their Friends, and, sooner or later, a Prey to their Enemies. To
speak

speak plainer ; They throw a strong
 Temptation in every Body's way to use
 them as Knaves and Fools. The Re-
 sult of their ill Practices often renders
 them dependent upon those that hate
 and despise them, and will help and
 favour them till they have squeez'd as
 much Profit out of them as they can,
 and no longer. Tergiversation weak-
 ens Publick Credit extreamly. It makes
 Neighbours Unwilling to Trust, Hasty
 in their Demands, and Unreasonable in
 their Exactions ; and the more Neces-
 sary they find themselves, still so much
 the more Insulting and Imposing. The
 same Levity and Repugnancy of Beha-
 viour is a great Encouragement and
 Advantage to Enemies. If the Terms
 they insist upon as the Ground of the
 Quarrel are unjust, much more if they
 are just, the less Steady and Uniform
 they find those they have to deal with,
 the more Reason they have to hope
 they shall gain their Point. Thus it
 fares with a Community, when they
 act without Principle, and dance, like
 a floating Island, upon the Waves of
 Inconsistency and Caprice ; when the
 Beasts of the People are in a Humour to
 be

be Whipt and Spurr'd], rather than Walk'd, and come up with Pleasure, under some Riders, to the very Stone they started at under others. As despicable and odious a Figure, tho' less expos'd to View, Inconsistency makes in private Men. How many monstrous Comparisons and Similes does it bring upon them! *Janus* Heads, *Protean* Shapes, *Camelian* Colours, *Centaurs*, *Harpies*, and what not? All the *Grotesque* of *Mythology* is thought too little for them. And tho' possibly they may be so guarded and favour'd by Circumstances for a time, as to escape publick Outrage, or Legal Punishment; yet, like *Curtezans* of Quality, their Infamy is all the while as notorious, as if they were talk'd of in plain and proper Language. Their own Behaviour speaks as loud as the Mouths of a Multitude. They are as Loathsome and Scandalous with Gold Chains about their Necks, as if they carry'd the Mark of Iron in their Cheeks. And 'tis odds too, but in a little time they lose their Pass and Protection; and then the Contempt and Ignominy burst out the more violently from Confinement, and Punishment

ment falls upon them with Interest upon Interest. Indeed if we look into either the Turpitude of the Practice, or the Consequences of it, we shall not wonder it should be no Favourite. What can be a greater Prostitution of the Dignity of Human Nature, than to act as if Contradiction were our Being; as if the Analogy of Truth consisted in irreconcilable Principles, and Reason had a natural Aversion to it self? What a *Hobgoblin*, for instance, is Piety and Schism, Devotion and Rebellion, Charity to the Poor, and Injustice to Princes, Loud Zeal for a Church, and Obstinate Violations of its Doctrins and Canons? Publick-Spiritedness, and Oppression? Paying of Debts, and Pleading for Robbery? Praying for Enemies, and Cursing Superiours? Preaching Repentance, and Inculcating Villany? Fortifying the Creed, and Blowing up the Decalogue? And yet how many Men have I known very easy and compos'd, or at least seemingly so, under such fatal Absurdities and Conflicts of Practice as these? They Look and Talk as chearfully, as if nothing ail'd them. I have been almost tempted to
think

think they have carry'd the Metamorphosis of Conscience so far, that Guilt gives them Complacency, and Shame Confidence. I know not well otherways how to account for that Serenity and Easiness, with which I have seen them at once asserting the peculiar Importance and Sacredness of some Principles and the Laudibleness of their own Practice directly contrary. What an amazing Turn, either in the Brain, or in the Heart, must there be, when a Man speaks loudest for those Duties against which he offends most; and condemns other People for making Exceptions from an Universal Rule, when at the same time his own Practice forces him to make more, and those less plausible? And how very unintelligible is the Dispute, when the Matter of the Quarrel is Four or Five of God's Commandments, which both Sides resolve to live in a perpetual Violation of? Two Strumpets Scratching each other in Honour of Chastity, are not so unaccountable a Sight. Let us therefore turn our Eyes away from it, and relieve them with a Glance or two upon the contrary Character. An exact Harmony and Symmetry in
good

good Principles and Practices, how near does it approach to the impeccable State of the Blessed Angels? The Consistent Man is an Ornament to the Creation; He sparkles, like a Diamond well polish'd and set, in the Eyes of his Owner. He's a Pleasure to God, and a Pattern to Men. His Rules and Actions are mathematically Square and Coherent. He stands to View like a regular, stately Edifice; praises his Architect by being seen, and reproaches the Deformity of all the patch'd and aukward Houses round about. No Changes or Chances of Life warp him: He cuts his way thro' Loss, Danger, and Death it self; Preferment, Money, Titles, Convenience, cannot make him tread awry. He is of no Party; nor a Pensioner to any thing, but Truth and Honour. His Complexion is Unvary'd in all Seasons and Climates. Not Twenty or Forty Years produce any Change in him. He's never Quoted against himself; or if he has made a wrong Step, he confesses and bewails it. He's the same Man in the Parlour, as in the Pulpit. He never urges the Littleness of his Character, to excuse or palliate the Greatness of his Sin;

Sin ; nor pretends to clear himself from his Share in Publick Iniquity by the Argument of his Individuality. He's not a *Protestant* in Profession, and a *Papist* in Practice. He does not determine Good and Evil by the Poll, nor interpret the Commandments by *Algebra*. Not *Vox Populi*, but *Vox Dei*, is his Rule ; and he keeps the right Road, tho' he travels it alone. He's not a random Retainer to Success, nor turns Tryals of Providence into Dispensations for Wickedness. He never makes the Operation of God's Arm a Direction of Practice against the Writing of his Finger. His Standard of Duty is the declar'd Will, and not the secret Counsels, of his Maker. The Prosperity of ill Men and Things are an Exercise for his Faith, not a Repeal of his Bible ; a new Test to him, but not a new Revelation. He takes his Measures from the Gospel, and not from Gazettes ; and as *he is not afraid of any evil Tidings*, so he neither despairs of good Events, nor depends upon them. In a word ; He grapples with Truth as strongly as the *Athenian* with the *Persian* Ship ; when he has lost his Grasp with his Hands, he holds with his

his Teeth. He surrenders neither to Importunities nor Terrors, but is *Stedfast, Unmoveable, always Abounding in the Work of the Lord.* Such are the just and regular Features of a Consistent Univocal Man. How bright then do these Graces and Perfections shine out in the Acts and Annals of a Nation? How United they make People within, and how Formidable without? How they augment Power, confirm Credit, inhance Traffick, recommend Alliance, and, which is more than all the rest, avert the Judgments, and procure the Blessings of Heaven? The ready Way for one Nation to Command another, is to be a good Example to it. *The Sword of the Spirit, the Shield of Faith, and the Breast-Plate of Righteousness,* are better than Armies, Fleets and Counterscarps. Unjustifiable Policies and Pursuits may take their Course, and slide on smoothly for a Time; but then there is an After-Reckoning, and the longer deferr'd, the heavier it falls; the more the Sin has flourish'd, the severer must be the Punishment to balance the Account. If these Things were duly consider'd, and rightly apply'd, and transcrib'd into

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Practice; That agen would go a great way towards Bringing the World to Rights.

There is another Thing that would not a little conduce to the same good End; and that is a greater Indifference to Preferments and Honours than we generally find in the World. An eager Desire of these is a Dropsy that strangely vitiates the Palate of Reason, and dilutes the Vigour of the Mind. Avarice and Ambition make Duty Disagreeable and Difficult. He that serves God or Man for the making of his Fortune, only *Farms* his Obedience, and will call in his Principle at any time, for fear of losing his Interest. That same Hankering after Pomp and Opulency is, at best, a dangerous Disposition. There should not be so good an Understanding between Reason and Appetite. The Judgment ought to be more Shy, and Inclination taught to keep its due Distance. 'Tis nobly said of *Seneca*, *Calcatis Utilitatibus ad Virtutem eundum est*. The Comforts, and the very Necessaries of Life, if they stop up the Way to the great Ends of it, must be thrown down, and run over. If Indigence will not excuse

cuse Distrust and Solitude; How great a Sin must it be to under-rate a Competency, and disrelish every thing short of Superfluity and Excess? And how much greater to break thro' any Duty to come at them? When Men are grown up to such a Camel-size in their Love of the World, they are only fit to carry their own Burthens; and have a great deal to get rid of, before they can be Little enough to enter into the Kingdom of Heaven. I do not deny, but a Comfortable Subsistence, and a Plentiful one too, is a very Desirable Thing, and a Man's Honest Endeavours to get it are not only Innocent, but much to be Commended. But to let Affluence or Greatness swim upon the Top of our Concerns; to make the Methods of Rising, the Revenues of Places, and the Valuation of Livings, too much the Subject of Thought and Discourse; to be Craving after Increase, and always Trailing the Game, argues Littleness of Mind, and Want of Religion, and frequently betrays a Man into base and sinful Compliances. It disposes Himself to be made a Tool, and other People to make him so. It renders him Irreso-

lute, Mercenary, and Sly. An Apostle has told us, 'Tis a Species of *Idolatry*, and *the Root of all Evil*. You'll say That's spoken of the most Sordid and Ravenous Excesses of Avarice. But I conceive *Worldly-Mindedness* has a large Share in it. A little of that Leaven leavens the whole Lump: It damps our Piety, and chills our Devotion, and draws us by degrees into a Neutrality between Heaven and Earth. To keep clear of these and other ill Consequences, what have we to do but to solicit importunately the Succours of Grace, and to observe the first Symptoms of Indisposition? 'Tis more easily Prevented than Cur'd. But especially the Clergy ought to guard against a Lucrative Temper. A Black Gown spotted with Greese and Dirt, is an Odious Sight. The Dignity of the Function is concern'd here, as well as the Man. The Generals and Officers of the Church-Militant are to *endure hardness, as good Soldiers*; and *no Man that wars*, says St. Paul to Timothy, *entangles himself with the Affairs of this Life*. 'Twould tarnish a Captain's Character extreamly, to be always asking for, and talking of his Pay. True Military

litary Glory has much nobler Views. The Ecclesiastick Hero has nothing so much at Heart, as the Goodness of his Cause, and the Honour of his Master. His Study is how to serve, and signalize his Loyalty to his Prince, Fight his Battles, Assert his Rights, Vanquish his Enemies, and Enlarge his Dominions. 'Tis time enough, he thinks, for receiving his Reward when the War's over. In a word; The Embassadors of Heaven should abridge themselves in all Appetites and Desires that lead to Covetousness or Corruption: Their Commission, and not their Equipage, should be their chief Care; and if they fall into Violent Hands, they must not part with one Punctilio of the Ceremonial to save all their Furniture. No: They must draw off from the Embarrassments of Life, over-look the World, and make an Indifference to the Satisfaction of Sense their Business. They must not shrink at any Prospect or Approach of Difficulty and Distress; but stand Recollected, and Prepar'd *to suffer the Loss of all Things, so that they may gain Christ.* And when they have made the Experiment, clung fast to Duty, let go Sub-

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sistence,

sistence, and launch'd into the Arms of Providence, they soon find how groundless their Fears and Apprehensions were, and are Easier and Happier with a good Conscience in a destitute Condition, than with a bad one in the midst of Pomp and Plenty. (*Hæc, dum incipias, gravia sunt. Dumque ignores; ubi cognovis, facilia.*) They feel themselves as 'twere Translated, like the departed Souls of good Men, into a Scene and State of Joy they had no Conception of, while they were *in the Body*. *With Persecutions, they receive an Hundred Fold, in this Life.* God, who loves to be Trusted, lets them be no Losers here. He either prevents their Wants, or reconciles 'em to them: But then, over and above, With what Streams of Pleasure, known only to his Faithful Martyrs and Confessors, does he refresh and chear their Hearts? And how much greater, even on this side Heaven, are his Rewards than our Losses? As a tender Father returns what a Child obediently resigns to him, with large Additions. And if we would all be so sensible of these things, especially those whom they most concern; if we did not let our Fancies run
riot

riot so much upon the World, nor encourage a Green-Sickness in the Mind; if Preferment waited upon Principle, and not Principle upon Preferment; if extream Poverty and Disgrace were always the Legal Punishment, as they are almost the Natural Consequences of Sedition and Rebellion; and Offenders against the State were to be strip'd of their Cloaths, and dress'd up in Rags, as *Mezeray* tells us they us'd to be among the Old *French*; if Things were thus far reform'd; This would be a fair Step too, towards Bringing the World to Rights.

There is another dismal Mistake, or rather Perverseness, that does a great deal of Mischief, and that is Distinguishing where there is no Difference, and Confounding where there ought to be Distinction. We have touch'd upon this already; but it deserves to be a Head by itself. I have been in the Company of six People, where the same Thing has been Itself, and not Itself, under six different Notions and Appellations. There are several Words of this kind that are thus put to the Torture, and shift their Habits oftner than a Stage-Player; as *Church*, *Jus Divinum*,

Loyalty, Honour, Worthy Man, Good Preacher, Charity, Patriot, &c. All these have their Meanings, and very good ones; But there goes about a great deal of base Coin with these Inscriptions. For instance; We hear of Churches now a-days without Bishops, without Priests, nay, without People; for, according to some Mens Divinity, every Man is a Church to Himself. Then, how many Sorts of *Jus Divinum*, *Loyalty* and *Honour* have we? *Worthy Man* and *Patriot*, in some different Mouths, are as contrary as Black and White. A *Good Preacher* is very often he that draggs the Text to the Cause, and makes his Audience believe he comes into the Field at the Head of a Party of Apostles, tho' *Judas's* Vote be the only one he can make. The Badness of his Matter is so agreeable, that it turns his Blunders into Beauties, and his Roughness into Elegancy. The Taste of the Hearer, or the Patron, is the Test of the Doctrine, and the Sermon's Good in the Morning, Bad in the Afternoon; Orthodox at this end of the Town, and Heresy at t'other. Thus the Ideas of Good and Evil are confounded; the Colours traverse one another;

another: Imposture usurps the Title and Throne of Religion and Truth: Every Head of a Party is as absolute over Conscience, as an infallible Guide; and the ignorant People (who, tho' they can find themselves no where, are to be found very numerous every where) are worded out of their Senses, and perfectly Low-bell'd into Perdition. The Use of Judgment is laid aside, the Rays of Reason and Revelation intercepted, Dialects go down for Demonstration, and a Shibboleth is stronger than a thousand Syllogisms. And tho' perhaps this Abuse and, if I may call it so, Transmigration of Terms looks odd at first, especially if the Change be quick and sudden; tho' for some time it runs rough upon the Organs; and justles the Understanding, yet Custom and Fashion greese the Wheels, make Absurdity familiar and popular, and wear off the Prejudice of Propriety. And so from calling Evil Good, and Good Evil, we come at last to think them so. And a deplorable State of Things it is, when they are come to this Pass, when Language must be unlearn'd before Repentance can begin, and when the Malefactor

factor reads wrong at the Bar. Upon the whole then, 'tis high time for some People to grow more intelligible, and to leave off Bantring themselves and others: 'Tis high time to paint as near as we can to the Life, and prefer Likeness to Flattery. Things are stubborn, and will not change their Natures for us; and the Fallacy some Men dote upon, as if they did, is a very great Hindrance to the World's coming to Rights.

The next Distemper I shall mention, in this dangerous Complication, is that common Mistake, or rather Subterfuge, of placing the Sum, or at least the Main of Religion, in Duties of a private Nature, and looking upon publick ones as what private Men are very little, if at all, concern'd with. And such a general Recourse there is to this Imaginary Exemption, that one would think none below Arch-Bishops, and Prime Ministers were under any Obligation to promote the Welfare, or study the Safety of Church and State, that Subjection were inconsistent with Inferiority of Station, and the more Authority other People had over us, the less Reason we had to obey them. What else is the plain Eng-
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lish of that Defence which is so commonly made? *I live Retir'd; I am no Politician. I must take care of my Family, say my Prayers, keep Even with the World, give away my broken Meat, and leave Politics to the Great ones. I was never born to be a Privy Counsellor; (with a Smile) God governs the World, and those that are Uppermost are Uppermost; that's all I can say.* Thus Cowardice, Self-Love, and Undutifulness dress themselves in the Colours of Prudence, Humility, and a peaceable Temper. Thus we prate away the Force of the most sacred Sanctions, make our selves little enough to swim thro' the Net, and pursue such a Strain of Abjection, as if we thought our selves even *Unworthy* to do our Duty. We compliment the Government, as the Peasant did the King, when he bid him open the Gate, refuse to Obey, for fear of Affronting, and run to fetch a Gentleman, as a fitter Person for so high an Office. Now what is this but paying Debts with Cringes, and doing Violence with Flattery? 'Tis a Hat off in one Hand, and a Pistol in the other, To strike our selves out of the *Census*, because we stand lowest in it, is a Crime; and

and not an Excuse. That Centinel that quits his Post because he's a Common Soldier, will hardly be commended by his Officer for his Modesty. And after all, how often do these Pretences and Affectations of Unconcernedness with the World fall under Discovery? How glad are some Men of the Benefit of an Interest and Power at one time, which they declin'd the Danger or Trouble of serving at another? Then, what was only Politicks and State-Affairs before, commences a Concern of Religion, and Matter of Conscience, and the Relation of Government begins to be understood as soon as the Interposition of Authority is wanted. We leave off talking of our Remoteness from Sovereignty, when we have occasion to approach it; and the Titles of Princes are worth Consideration, when our own are concern'd. But this way of being taught is generally Ineffectual, as 'tis always Uncreditable. How should it be otherwise, when that Care of ourselves which drew us into a Neglect and Contempt of Publick Duties, becomes the Foundation of our Regard to them? When, in Reality, there is no Principle Reform-

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med, but only accidental Circumstances and Occasions vary'd. Abstract the Ends of Convenience, and the Publick is no Gainer. In a word; Such a Change of Accent and Profession has nothing in it of that ingenuous Frame and Temper of Mind, which is peculiar to publick Duties. These are as Unmercenary as Liberality and Charity. They are of a *Stoical* Complexion, and will not bear Blending with Avarice or Sollicitude. He that's rightly appriz'd of the Nature of his Political Obligations, must see they are of the first Rank among the Conditions of his Happiness here and hereafter; and that 'tis as hard for a Rebel to be fav'd, as an Idolater. He will not hope to mount to Heaven upon the Wings of Charity, Temperance, and the rest of the private Virtues, with a Clog of Treason at his Heels; nor expect Admission into the Society of the Celestial Citizens, or the Court of the King of Kings, without approving himself a significant Member first of a worse Community, and a Loyal Subject to an inferior Sovereign. The Ends of Government do not terminate in this Life, tho' the Enemies of it take it for

a Postulate, that they do. No; Government is design'd to prove us, as well as preserve us; and to make us fit for Heaven, as well as easy upon Earth. *Monstrat amor verus patria.* For in Heaven there is no such thing as shifting Objects of Obedience, or Insensibility, in the Point of Common Good. They are all publick Spirits there. Their whole Employment, and Ambition, is doing Homage to their Prince, and contributing all they can to one another's Happiness. There's no Anxiety or Competition among them about ingrossing Power, raising Estates, and enlarging Interests. They remember how much Trouble to little purpose even their innocent Pursuits of this kind cost them in another State, and they smile intellectually at the Review of their past Weakness. They pity the childish Methods of the lower World; the Care and Contention of their Successors about Money and Greatness; their Fears of inconvenience, and their Fondness of Ease; their Relish of Advantage, and their Shyness of Danger; their Activity for their Families, and Coldness to their Country; in a word, their Officiousness
for

for a Part, and a Neglect of the Whole. For these are Mixtures very unsuitable to the Simplicity of the State of Things above, and sometimes such as absolutely unqualify the Mind for it. Were we to appear in the Presence of *Christ*, and the Assembly of Saints, with these fordid Desires hanging about our Souls, they would be asham'd of us, and we of our selves. We should be apt to mistake and falter in our part of the Offices, to mix Preambles of Grants and Patents with our Hallelujahs, and direct our Intuition more to the Riches of God's Throne, than the Purity and Immensity of his Attributes. On the contrary; A punctual and steady Adherence to publick Duties, enlarges and elevates the Faculties, and disciplines our Passions and Desires. It sets a Man out of the Reach of vulgar Temptations, and brings him to compute right upon the good Things of this World, which is one of the greatest Happineses in it. And the more obscure his Condition, the brighter, in this Case, shines out the Example; as in the Instances of *Quintius Cincinnatus*, and the elder *Cato*. Deserving well of Prince and People, is

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Establishing an eternal Reputation ;
 which tho' Faction and Rebellion may
 eclips by Intervals, yet it quickly gets
 rid of the Shade, and is the more Wel-
 come and Glorious for coming out of a
 Gloom. And whatever Dangers and
 Difficulties it may sometimes expose us
 to, we are amply rewarded in the Con-
 gratulations of a good Conscience, the
 Love and Applause of good Men, the
 Significancy of the Example, the Hopes
 of a better Face of Affairs in this Life,
 and the Certainty of it in the next. And
 how wretchedly Contemptible must that
 Man be, both to himself and others, that
 denies himself all this Happiness and
 Glory, rather than he'll lose a Place or a
 Customer? That forfeits the Esteem of
 his Country-men, and even the Protecti-
 on of his Governours, to mend his For-
 tunes, and sells his Birth-right for a Mess
 of Pottage? That reckons upon Com-
 poundng with Heaven, for Acting a-
 gainst the greater Ends of his Being, by
 Answering, after a sort, some of the les-
 ser, and computes upon it as the Merit
 of a Patriot not to be the very worst of
 Subjects? If *Cleomenes*, after having so
 bravely resisted the Temptation of *Ma-
 andrius's*

Andrius's Plate, thought it necessary he and his Goods should be sent away together, least any of the *Spartans*, or even himself, should be debauch'd by them; What dangerous and detestable Members of a Community must they be, that value themselves as Men of Management upon Plundring and Stripping their Country, that make a meer Auction of Prince and People; and, instead of declining all Sollicitations to Treachery, lay-out for Bargains of it? Such Features as these are very frightful ones; and yet they belong to a great Part of Mankind. And this fatal Partiality, Baseness of Temper, and Splitting of Duty, are enough of themselves to frustrate all good Designs and Endeavours for Bringing the World to Rights.

At the same time, it must be confess'd, the Blame of this Evil lies, in a great measure, at the door of some Men, who instruct the People only in Generals, and delude them into a thousand Errors and Enormities, by concealing some necessary Truths from them. Men of Sense and Education may teach themselves Disorder and Disobedience, and how to make their

own Terms with God and Man: But the Ignorant and Vulgar Part, that is, the Gross of Mankind, are under Tuition, and take whatever Stamp their Guides impress upon them. Their Principles are seldom form'd in their own Brains, but the Preacher's Mouth. Assertion generally goes much further with them than Consequence; and a Bare Proposition from one Man conveys that Conviction to them, which Demonstration itself cannot from another. You are infallible to them, when once you are their Favourite; and by Bribing their Inclinations, you make your self Master of their Understandings. They judge of Things by Men, and of Men by Interest or Fancy. Then too, their Memories are as Retentive, as their Judgments are profound. Exhortation strikes them but a little deeper than their Ears; or rather, as *Xerxes* said in another Case, *Their Ears are the Seat of their Souls*. Precepts do not lie upon their Apprehension like the Colours of a Picture, but only dance upon it like those of a Prism. The Principles of Knowledge, and the Maxims of Wisdom, seem to be uneasy in such a Residence,

dence, and are glad to make room for any other Ideas that happen to come there. Such Capacities are very susceptible of Contradictions. They'll admit them, *in Terminis*, at proper Distances of Time; and a Hundred at an Instant, disguiz'd a little. This, not to flatter my Fellow-Mortals, is the Case of at least Two Thirds of them. Now how very prejudicial must it be to Mankind, when these Imperfections are abus'd by those that should give a right Turn to them? When the Passions of the Multitude are directed against the Peace of the Community, and those Engins that should be play'd upon the Fire, are thrown into it? And the Effects are seldom better, and sometimes worse, when a Fit takes them of itself, and they that should hold their Hands, encourage the Frenzy, or at least let them alone in it. The World, at this time, is not without a great many Instances of this Mismanagement. The Method is either to chuse such Matter of Admonition as concerns Men only in their private Capacities and Stations; or if Duties of a publick Nature must be touch'd upon, to harangue only in Generals,

nerals, and scatter superficial Notions among the Audience of what they are to do without putting them in a way to do it. Which frequently does more Mischief, than if they expressly recommended the Sin they Preach against. For the People would see thro' the Grossness of that, or at least might be easily made sensible of it: Whereas when they are only let into a general Representation of a Duty, and press'd to the Practice of it from Topicks of its Importance, they may mistake their Way when they come to a Turning, and rid ground as chearfully in a wrong Road, as they propos'd to do it in a right. As thus; He that hears the Nature of a Church and Church-Communion describ'd, that the Church is the Body of *Christ*, that 'tis the Congregation of the Faithful, &c. conceives a Veneration of the Subject, sees the Danger of neglecting the Application, and consequently addresses himself to Practice; which are all very Natural, and very good Fruits of the Preacher's Doctrine. But then, for want of a more accurate and distinct Information, and by mistaking of Features, he throws himself

himself into an Imposture's Arms, instead of his Mother's; and the deeper the Importance of his Duty to the Church sunk into his Understanding, the more inflexibly he adheres to a Faction he supposes to be Her. 'Twere easy to mention other Points of Doctrine, where the People are either quite at a loss, or set wrong, by general Draughts and Characters indiscriminately and loosely laid together. Now what is this but sending a Man to look for a Country-Town in a little Map of the World? To excite a Fervour and Anxiety in the Spirits without giving it a right Direction and Tendency, is the ready way, first to involve Men in Errors, and then to fix them in Obstinacy. So that Those who have the Forming of the People's Minds, and the Steering of their Practice, are Inexcusable, if, upon any Views of Advantage, or Apprehensions of Danger whatsoever, they wave Particularity and Plainness, and avoid Negative Definitions, and Genuin Explanations; which are generally most necessary to the Learners, when they are least profitable and safe for the Teachers. To multiply Discourses against Intem-

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perance,

perance, Envy, Vanity, and the like, when Ambition, Disloyalty, Avarice, Schism and Prophaneness are Touring and Rampant, is drawing the main Body from the Post of Distress, to make head against an inconsiderable Party not in the Field. Let the Gentlemen concern'd in the Application consider what a miserable Degeneracy here is from the Firmness and Bravery of an *Ambrose*, or a *Chrysoptom*; what an Extinction of all that Life and Spirit in the Discourses of the latter, when under imminent Dangers, and the most deplorable Distresses? Particularly let them remember how his Eloquence rises above his Misfortunes in that Homily, when he was preparing for Banishment: " The Waves, says
 " he, beat high; but I stand upon a
 " Rock, and am under no Apprehension of Perishing. Let the Sea roar on;
 " my Rock is Impregnable; And tho' the
 " Surges rowl never so high, they cannot swallow up the Ship of *Christ*.
 " What, do they think to scare that
 " Man with Death, to whom to Live is
 " *Christ*, and to Die is Gain? Or with
 " Banishment, that knows the Earth is
 " the Lord's, and the Fulness thereof?
 " Or

“ Or with Confiscations, that knows
 “ too, that as he brought nothing into
 “ the World, so he can’t carry any thing
 “ out of it? This World has nothing so
 “ terrible as to possess me with Fear, nor
 “ so tempting as to move me beyond a
 “ Smile.—There is nothing stronger
 “ than the Church of *Christ*. The
 “ Strength of him that attacks it shall
 “ be utterly defeated and broken. ’Tis
 “ as if a Man should set about laying
 “ Siege to Heaven itself. When two
 “ Princes bring their Armies into the
 “ Field against one another, ’tis uncer-
 “ tain which of them shall return Victo-
 “ rious. But the Church is not to be
 “ made a Conquest of. She is the Church
 “ of that God, who is stronger than
 “ all.—This is a noble Pattern of
 Courage for Church-Men in bad Times,
 who ought to bear it always in Mind,
 that God requires his Laws should be all
 Taught, as well as all Obey’d; especially
 those wherein the Publick is interested.
 For all other Duties, as our *Homilies*
 well observe, stand and fall with those
 to Governours; not only the outward
 Practice, but the inward Principle. And
 therefore the more Perplexity and Con-

fusion in the State, the greater Perspicuity and Consistency there ought to be in the Sermons. Then is the Time to weigh the Cause, and face the Danger; to fasten their proper Characters and Names upon Men and Things; *to Cry aloud, and not Spare*; to Rebuke and Arraign the very Authors and Instruments of the Violence; to shew its Original, its Deformity and Aggravations; and to threaten and inflict the Censures of the Church, both upon the Principles and Accessaries. But as long as a contrary Conduct so much prevails, as long as Men are lull'd in a Lethargy, instead of being shook and pinch'd out of it, and flatter'd in the Wickedness they should be frighted from; What Hope of Bringing the World to Rights?

Having mention'd the Censures of the Church, I crave leave to observe how fatal Intermissions of Ecclesiastical Discipline must be to the Welfare, as well Temporal as Spiritual, of Mankind. The Avenues to a Blessed Eternity lie thro' the Church: These have their Doors and Locks; and God has committed the Keys of them to the Custody of the Bishops; in Opposition to whom there's

no *Taking the Kingdom of Heaven by Force*. He that expects to come there, must be glad to accept of Submission and Obedience to his Spiritual Governours as the ordinary Means, and as a special Condition. But of this a Word or two is enough, after so much as has lately been offer'd upon this Head against that contemptible Rhapsody that carries the Title of *The Rights of the Church*. To come then to the Serviceableness of Church-Discipline to the State: As the Fear of the Lord is the Beginning of Wisdom, so 'tis the Foundation of Publick Safety and Tranquillity. Human Force and Policy, unassisted by the Auxiliaries of Religion, are far from Invincible. Plenty, Power, and a Magnificent Figure, hardly come amiss to any Body; and if the Difficulty of the Acquisition be the only Discouragement, as it must be exclusively of the Curb of Conscience, there are few Men but have Pride enough to believe themselves equal to the Enterprize, and as good an Opinion and Hopes of their own Brains, as other People have of theirs. When the Prize is a very Rich one, 'tis no wonder if a great many put in for it. And what would
become

become of the World, if every one that thought himself fit to be a Sovereign Prince, and able by degrees to make himself so, were instantly to set about it? Now where shall we find so effectual a Preservative against this universal Scramble and Uproar, as a serious Persuasion of the Divine Ratification of Ecclesiastical Sentences, and an Unavoidableness of incurring them when deserved? This strikes down the Swords of Rioters like a Thunder-bolt, disarms Ambition, and establishes Peace and Order by Principle. Indeed the Penalties of the State lose half their Force, for want of those of the Church: For nothing adds more to the Terror of the former, than those Prospects of Misery beyond them, which Men are touch'd with a more immediate Sense and Apprehension of by the Inforcement of the latter. When the Execution here is conceiv'd to be but Preliminary, and Excommunication opens a Visto to a Scene of Terrors beyond: This damps and slackens a Libertine Imperuosity, sets Reason upon its Legs, and even melts down Obduration. On the other hand; the Belief of the Church's Veracity abates

bates in Proportion to her Remifsness in the Point of Authority. And thus the very Sinews of Regularity and Duty are cut; all Religious Restraints upon Human Actions wear off apace; and Vehemence of Appetite, fed with Hopes of Impunity, sets the World in a Flame. And this, without pursuing the Argument further, is enough to let the Reader see how much the Publick unavoidably suffers by the Declension of the Ecclesiastical Regimen, and how much the Revival of it would conduce towards Bringing the World to Rights.

To those Causes that have now fallen under Meditation, I might add many others, particularly these very Common ones, *Reading of Books to satisfy an idle Curiosity, and not sincerely to inform the Judgment; some People's Discouraging the Endeavours of others, who dare venture further than themselves in asserting Truth; Excusing our own Share in Publick Crimes, by objecting to those that charge us with them their Private Faults and Miscarriages; Ignorant Persons pretending to talk and judge of Matters they are absolutely unacquainted with; and a long Et cætera.* But where the Constitution of the Patient is so wretch-

wretchedly vitiated and shatter'd, where the first Disorder has been so Prolifick, and bred such a Cluster of Evils ; a perfect Cure is hardly to be expected from one Prescription. I should be glad to see all the Faults mended I have already complain'd of, and a Dose of a few Pages work as it should do. If the Wounds were well cleans'd and scour'd they would heal of themselves. If a true Reformation of Manners were begun, especially in some Parts of the World, 'tis probable 'twould go on apace. When some Men were once well reclaim'd upon Principle, others would grow better, if 'twere but for the Fancy on't, and others for the Fashion. 'Tis true, Mode and Humour are false Ground for Conscience and Honour to tread upon : But however 'twould be for the Benefit of Mankind, if those Men, who will not Practise Virtue, would but Act it. The Rights of Princes, and the Peace and Welfare of Publick Bodies, would be in a great measure secur'd this way.

I am sure, as for Ourselves of this Nation, we have all the reason in the World to think very ill of ourselves, to
scratch

scratch off the Paint that has been Tro-
 well'd on so thick, and to confess the
 Blackness of those Crimes that, in the
 Mouths of some Men, have been so
 long dignify'd as the Glories of *Great-
 Britain*. Let us believe, at last, that cun-
 ning Schemes of Iniquity deserve to be
 despis'd, and that 'tis not in the Power
 of a designing Head to be always ser-
 viceable to a naughty Heart. I am glad
 to find so many Books and Pamphlets,
 Writ against one another, agreeing in
 the Objection of an Infatuation. Many
 of the Writers, no doubt, had reason to
 think it Pertinent enough. But, if I
 am not mistaken, this is not even yet
 so much the Nation's Punishment, as to
 its Excuse. Like some Blind Men,
 who have the Reliques of Sight, and are
 unable to discern a Path; which per-
 haps we shall hardly be, if the Cataract
 leads a little further. The Judg-
 ments of God are over-spreading the
 face of the Earth. And if we fairly
 compare our Provocations with those of
 other Parts of the World that groan
 under more of them than we, 'twill be
 hardly possible for us to continue Insen-
 sible of His special Mercy and Lenity to
 us,

us, in vouchsafeing so long a Term of Recollection, or to entertain any Hopes of escaping the Remainder of Wrath, if we make no better Use than hitherto of such tender Mitigations and Suspensions of it. By what slow Approaches does the Destroying Angel advance towards us? The Men of *Niniveh* will rise up in Judgment against us; for they had no more than Forty Days Warning, and immediately repented at the Preaching of a single Prophet: But God has been pleas'd to vouchsafe us a longer Respite, and to let our Destruction begin its Threats at a greater Distance and we have defeated all the Admonitions, Importunities, Arguments and Denunciations, not only of Prophets, but of Apostles, of the Church Triumphant as well as Militant, of the Son of God himself.

I foresee such serious Representation of our Depravities and Follies as this will meet with a colder Reception in the World, than either the new Schemes and Projects of the Politicians or the Airy Satyrs and Pasquils of the Wits. But both these had receiv'd less Encouragement, and kept more within Bounds

Bounds, if half the Reams of Paper they have taken up had been fill'd with very explicit and apposite Rebukes and Expostulations. For Wit and Subtilty, without Prudence, and against Principle, dare not stand an Assault from sober and impartial Reason; which, like the Poet's Man of Character and Authority,

—regit dictis animos, & pectora mulcet.

F I N I S.

(47)
... it hath the Remains of
... have taken up and been filled with
... explicit and apposite Rehearsals and
Exposition: For War and Subtilty,
without Prudence, and against Princi-
ples, that not stand on Affairs, but to-
day and immortal Reason; which, like
the Poets' Muses, can neither and An-
swer.



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